

SAMARITAN CORRESPONDENCE COURSES

OUR STORY TOO

LESSON 18, GAY AND LESBIAN PEOPLE IN RELIGIOUS LIFE

With this 18th lesson you will begin the fourth and final section of this course (Section D) on THE ROLE OF GAY AND LESBIAN PEOPLE IN CHRISTIAN HISTORY. For this lesson you will be listening to an audio cassette tape featuring John Boswell, who is a professor of history at Yale University (New Haven, Connecticut). This address by Boswell on "Homosexuality, Religious Life and the Clergy" was presented at a 1985 symposium in Washington, D.C. sponsored by New Ways Ministry. Boswell is the author of the book *Christianity, Social Tolerance, and Homosexuality*, which is reviewed in Lesson 19. In this lecture, Boswell makes the claim that "Christian religious life is the premier gay lifestyle in the Christian West", that "the most obvious, most prominent position for gay people in Christian history has been religious life." By the word "religious", Boswell of course means belonging to a religious order under monastic vows, and not the general meaning of "religious" as spiritual or churchly.

Listen to this tape all the way through first; it is about 90 minutes long. Then go through it again and answer the study questions in the space provided.

Then make a clear photocopy of your study question pages with your responses, or type your responses on separate sheets of paper. Send this second copy of your responses back for grading to the Samaritan faculty member who coordinates correspondence courses. The address is on the cover letter.



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(A) *Homosexuality, Religious Life and the Clergy*

- (1) According to Boswell, one of the most difficult aspects of being a gay or lesbian person is invisibility or lack of category, not being in a generally recognized category. He outlines three kinds of oppressed status:

(a) _____ (b) _____ (c) _____

The most prominent example of status (a) would be _____, who are imagined in most cultures to be _____ but still part of the culture.

An example of status (b) would be blacks in modern times and _____ during the Middle Ages. Groups with this status are despised and sometimes excluded from the society entirely. There is some recognition, however, that people in this status are in some respects like the general population (there are at least some points of common identity).

Status (c) is the worst of all in Boswell's estimation because there is no recognition or understanding that there are indeed people like this. An example that cuts across history and cultures is _____ people.

When something new arises with no category, human beings react either heroically or abysmally. A current example is persons with _____.

- (2) According to Boswell, the majority of people in the U.S. do not think of gay/lesbian people as a separate group of people with their own needs and desires. Rather, gay people are viewed as like everyone else but who have chosen to _____. Gay/lesbian people are not viewed as a separate category, but as degenerate. Heterosexual people can understand temptation to extra-marital sexual affairs and to taking something that is not theirs because undoubtedly they have had these temptations themselves, but they cannot imagine the need of gay/lesbian people for _____.

Much of the general population, according to the Kinsey studies, has had some kind of same-gender sexual contact. They make a clear distinction, however, between _____ with someone of the same gender and _____ with someone of the opposite gender.

Because the general population operates on the assumption that everyone has the same needs and desires (universal heterosexuality), they do not understand gay/lesbian people. They cannot see that the situation of the heart is reversed for gay/lesbian people.

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- (3) In a one-paragraph essay explain why the very idea of gay priests, sisters, and brothers is so shocking and even unbelievable for many people.

- (4) Gay/lesbian religious find themselves doubly marginal: marginalized for being _____ and marginalized for being _____.

Historically speaking, however, gay/lesbian religious experience is central to understanding gay/lesbian experience in Western culture.

Boswell thinks that gay/lesbian people have been a _____ of the religious in Catholicism at all times.

- (5) The two most common lifestyle ideals in Catholicism have been _____ and _____.

- (6) The nature of marriage was changed by Christianity. In the ancient world marriages were often arranged for _____ or _____ reasons, and it was expected that one would have _____.

In Christianity, however, the purpose of marriage came to be viewed as _____, and so sex outside of marriage was thought to be wrong. Sexual relations within marriage were for the purpose of _____.

Before Christianity, gay/lesbian people could have been married and fulfilled their duties as good spouses, parents, & citizens, and still find _____ outside of marriage. This was not an option, however, for Christians.

- (7) Since the Christian idea of marriage was not very attractive to gay/lesbian people, it was only natural that they turned to the only other widely recognized option, namely _____.

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- (8) Religious life was a natural home for many gay and lesbian people. In a one-paragraph essay explain why the convent would be so attractive to many women for other than spiritual reasons.

In a one-paragraph essay explain why the monastery would be attractive to many men for other than spiritual reasons.

- (9) Prior to the __th century, homosexuality was not a particular problem for the religious communities or the priesthood. Up to that time Christian society seems to have been tolerant of homosexuality. There was a substantial gay presence in the church, and gay people were seen as expressing a different but "natural" sexuality.

When restrictions were placed on homosexual behavior in religious orders, it was to enforce the discipline of

-----.

Basil was concerned about reducing the overt expression of sexuality in monasteries. He seems to have assumed that monks would have some desire for same-gender sexual contact and his advice is directed toward removing the occasion for homosexual temptation. The assumption is that people will have these temptations, but the monks live in a community that has decided ----- . Consequently they must fight against these desires. An ascetic lifestyle means a disciplined life with regard to food, talk, etc. as well as sexuality.

Also for practical reasons, personal erotic/emotional attachments in religious communities had to be controlled. According to Boswell, most of the world's literature and art is about ----- . In religious life one's mind should be on other things and not embroiled in this.

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- (10) Not all religious communities, however, tried to suppress same-gender attachments and relationships. Another way of dealing with homosexual desires in religious life was to idealize same-gender love and even see it as a possible basis for

-----.

The primary New Testament text for this approach was the Gospel according to John which describes a relationship between

-----.

The abbot of Reichenau named Walafrid wrote love poetry to another monk. In fact his monastery became noted for romantic, erotic poetry.

Most of the surviving pre-modern lesbian poetry comes from nuns. Boswell cites poems written by 12th century nuns in southern Germany. Whether these poems are an actual description of physical affection between two women or they just use carnal love as a metaphor for a spiritual bond, they clearly demonstrate that ----- is an appropriate image for spiritual love. The love bond between these two women described in these poems is -----, not general, and it is a ----- love filled with Biblical allusions.

- (11) Boswell maintains that many of the prominent clerical figures of the 12th century, both male and female, seem to have been involved in special loving relationships with persons of the same gender. This even extended to the papacy, with Pope ----- having an intense emotional relationship with the cleric John of Salisbury.

- (12) Aelred, the abbot of the Cisterian monastery of Rievaulx in England, was sexually active as a gay man in his earlier life. Desiring a more fulfilling life, he entered a monastery, and he probably gave up overt sexual expression at that time. He continued, however, to have ----- with other male monks.

For Aelred, same-gender love was not a departure from religious life. On the contrary, it was one way to prepare for ----- . Aelred even went so far as to maintain that God is this kind of loving relationship or personal friendship.

The New Testament model for this kind of love, in Aelred's view, was the figures of Jesus and -----, who were involved in a "heavenly -----". All of Jesus' disciples were blessed by Jesus' presence, but only one was blessed with a more intimate relationship.

After Aelred's time, that is, from the __th century on, attitudes toward homosexuality took a turn for the worse. Gay/lesbian people in monasteries and convents were no longer considered persons with natural feelings and desires, but rather as monsters.

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- (13) Even after the Church began persecuting gay and lesbian people from the 13th century on, homosexual relations still went on in monasteries and convents. One of the most well-known same-gender affairs involved Sisters Benedetta and Bartolomea in Italy in the early 1600's. The book *Immodest Acts* by Judith Brown describes this well-documented case.

At the age of 9 Benedetta was _____, and at the age of 30 she _____. She had ecstatic visions of Jesus and during these visions took on the person of a _____ named Splenditello. In this male role she spoke and act in a masculine demeanor and had a vibrant sexual relationship with her roommate Bartolomea.

When she was found out, Benedetta was deposed by _____ and imprisoned in _____ for the rest of her life.

In this lesbian relationship there was a connection made between spirituality and sexuality in that _____ were related with the expression of sexuality. This is a dramatic shift, however, from the 12th century poems of two nuns articulating love for each other - woman to woman. To engage in a same-gender relationship, Benedetta fell into an ecstatic trance and acted "male".

- (14) Many secular priests were also gay. The word "secular" here refers to working in a parish in the world, as opposed to being a religious brother in a monastery.

Boswell maintains that celibacy was not always the rule for Roman Catholic clergy, that there was no general rule of celibacy before 1100. Many priests and even many of the popes were married. There was, however, pressure for clergy not to _____ with wives and not to have any _____.

Because of these pressures, the secular priesthood might well have been more appealing to gay men than to heterosexually-oriented men. Much same-gender erotic literature was written by priests. In the literature cited by Boswell, human love is not seen as earthly and transitory but as part of God's plan and part of spirituality; the priestly writer looks forward to continued love relationships in heaven.

In the Middle Ages priests were thought to be almost entirely _____ by non-Christian writers who wrote about them, that is, Muslims and Germanic invaders.

Pope _____ was asked to discipline priests who had been involved in homosexual activity of any sort, but he refused to do so. The only ones he defrocked or demoted were those who had engaged in such activity for a long time or with many men.

In the 12th and 13th centuries there was a struggle over the issue of clerical celibacy. The result was a prohibition of _____ for Western Catholic clergy.

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(14) (cont'd)

In a few sentences explain why this struggle was in part a gay-straight fight.

From the time of the Reformation on, many Protestant leaders thought that Catholic clergy were overwhelmingly _____.

- (15) Heterosexual marriage and religious celibacy were the most common lifestyle ideals during the first thousand years of Christianity, but there were other lifestyle options. As already stated, there were many married priests. For average Catholics, concubinage (having a concubine or mistress) and divorce were allowed in many circumstances.

Concubinage was allowed because of the vagueness about what constituted marriage. The Church did not start officiating at heterosexual marriage ceremonies until about the __th century. Prior to that, most Catholics were married in _____.

St. Augustine did not see much difference between concubinage and marriage. There were only problems if the man was already married and then took a concubine, because that would be _____.

The emperor _____ was allowed to have several concubines.

According to church rulings, men who had concubines were to be admitted to _____, but their concubines were not. (Typical patriarchal double standard!)

Divorce was allowed for Catholics until the __th century.

- (16) Another lifestyle option, according to Boswell, was homosexual marriage. There was a Christian same-gender marriage ceremony from at least the __th century. Copies of this ceremony have been found in collections of _____ and in general _____.

Some Eastern (Greek) Church authorities prohibited monks from being homosexually married, but in many monasteries, monks could be married to _____, but not to _____.

The homosexual marriage ceremony had a close relationship with religious life. One of the male couples whose names were invoked during the prayers were a lay couple named Sergius and Bacchus who were _____ by occupation. Another couple cited was Cosmas and Damien who were _____.

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(16) (cont'd)

In some versions of the ceremony, two of Jesus' disciples were cited, namely _____ and _____. These two disciples were viewed as archetypes for a same-gender relationship in the same way that _____ and _____ are archetypes for heterosexual relationships.

The prayers in this ancient homosexual marriage ceremony contain some powerful lines, such as:

"To these your servants who love each other in the love of the spirit, and have come into your holy temple to be blessed by you, grant unashamed devotion and unfeigned love."

"Grant them unashamed fidelity and honest love, and may they be unhated and not a cause of scandal all the days of their lives."

"Bless these your servants...not joined by nature, but by love."

Many monks in the Eastern Church (Orthodox) were married with this rite; it was less common in the Western Church (Catholic). It is not known whether any priests were homosexually married during the time when priests could be married. The Greek Church prohibited this ceremony from the __th century on. Has the Vatican ever officially prohibited it? Yes __ or No __

(17) Similar to the homosexual marriage ceremony in some respects was a ceremony of special friendship which was performed in _____ to celebrate a special bond between two persons. This ceremony was very widely performed in the West until the __th century and then _____.

This special friendship ceremony is a concrete example of the belief that love between persons of the same gender might be part of their commitment to God, but it probably presupposes _____.

(18) The relationship between religious life and homosexuality is a paradoxical one. Gay and lesbian people have brought an enormous amount to religious life - being disproportionately represented in it. Gay/lesbian people have probably always had a special relationship with religion and religious sensibilities. Examples are the _____ in Native American culture and the _____ in other primitive cultures.

Three gifts that gay/lesbian people have brought to religious life are:

(a) bonding _____

(b) sensitivity to _____

(c) sensitivity to _____

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(18) (cont'd)

Religious life has also brought much to gay/lesbian people, besides the obvious suffering, namely:

(d) It provided the opportunity to _____ and to meet _____.

(e) In a society that would not respect a gay lifestyle, it was a way to _____ and at the same time to _____. It was a way to live in a respected and positive way without being _____.

(19) All through Christian history many gay/lesbian people in religious life have coped alone - without any sense of each other, without any sense of a long tradition, without being aware that the tradition from which they felt alienated was created at least in part by others like them (other gay/lesbian people).

Historically, the major models of Christian gay life have been persons involved in _____. The most obvious and prominent position for gay people in Christian history has been _____. It is the most consistent, most widespread, most institutionalized, and most constructive identifiable gay lifestyle in the Christian West.

(20) In the question-and-answer period after Boswell's lecture, the first question is about why intolerance against homosexuality arose in the 13th century.

Boswell's response is that this was a period of economic _____ which affected the overall outlook of European society. In the 1000's there had been economic prosperity, but from 1150 to 1450 the situation reversed with Europe getting _____ and _____, with accompanying plagues and famines.

People saw their world collapsing around them and wanted to know why. Because there was no easy explanation, they made one up by scapegoating such groups as _____.

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LESSON 19, THE OPPRESSION OF GAY AND LESBIAN PEOPLE

This second lesson on THE ROLE OF GAY AND LESBIAN PEOPLE IN CHRISTIAN HISTORY explores the oppression that gay and lesbian people have historically experienced. The reading assignments for this lesson are:

A review of Boswell's book *Christianity, Social Tolerance, and Homosexuality* by Zeno Santiago, pages 197-198 of this course manual.

A review of Boswell's book *Christianity, Social Tolerance, and Homosexuality*, by F. Jay Deacon, pages 199-200 of this course manual.

The article, "The Same Struggle" by Sherre Boothman, page 201 of this course manual.

The article, "Beyond Cliches: A History of Lesbian Oppression" by Marianne Van Fossen, pages 202-206 of this course manual.

Read these articles all the way through first. Then go through each one again and answer the study questions in the space provided.

Then make a clear photocopy of your study question pages with your responses, or type your responses on separate sheets of paper. Send this second copy of your responses back for grading to the Samaritan faculty member who coordinates correspondence courses. The address is on the cover letter.

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- (A) Santiago Review of *Christianity, Social Tolerance, and Homosexuality*, pages 197-198 of this course manual
- (1) Boswell's social history of gay/lesbian people covers the time period from the _____ century to the _____ century.
- (2) What are the six conclusions that Boswell draws about the relationship of religious belief and intolerance?
- (a) Religious belief is not the _____ of intolerance; rather prejudice is brought into those religions which _____, or which _____.
 - (b) Religious belief then becomes tangled with _____ and is used to _____.
 - (c) Pretexts for persecution are based on _____.
 - (d) Only one book in the Bible refers to homosexual acts, namely _____. All other condemnation of homosexuality based on the Scriptures is due to _____.
 - (e) Societies which are _____ are more apt to oppress minority groups, whereas societies which are _____ do not.
 - (f) Historically, intolerance of _____ has tended to occur together with the intolerance of gay/lesbian people.
- (3) According to Boswell, homosexuality was practiced and accepted as a matter of course in _____ during the _____ era. Homosexual marriage was recognized as valid in law by _____ until _____ C.E.
- (4) Intolerance began to grow in the Roman state after the _____ century. This was the period of Rome's decline which saw an increase in _____ and _____.

Homosexuality was outlawed in the year _____ C.E. without any consultation with _____.

The first recorded victims of this new anti-gay trend were _____.

Even though the Church treated homosexuality lightly, civil intolerance of it grew as:

- (a)
- (b)
- (c)

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- (5) What was the situation of the 10th and 11th centuries that led to greater acceptance of homosexuality?

During this period homosexual _____ flourished, and many civil and religious leaders were known and accepted as gay, including _____.

- (6) The growing oppression of gay/lesbian people and other minorities between the 12th and 14th centuries coincided with:

(a)

(b)

(c)

(d)

- (7) Explain the homosexual charge that triggered the First Crusade.

- (8) The church council called Lateran III in the year _____ issued for the first time in Christian history an injunction against _____ and against _____, _____, _____, and other minorities.

The church council called Lateran IV in the year _____ issued a further injunction against _____ but did not mention _____.

- (9) What was new and different about ecclesiastical and secular legislation produced in the 13th century?

- (10) The anti-homosexual prejudices of this time were brought into Christian theology and given great prestige by the theologian named _____.

- (11) Which was the last major European country to expel Jews and to tolerate homosexuality? __

(a) England (b) France (c) Spain (d) Germany (e) Portugal

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- (12) Why did the intolerance of gay/lesbian people in the 13th and 14th centuries continue to influence Europe for centuries to come?
- (13) In this social history Boswell presents the Church as failing to fulfill its role as _____.
Instead the Church trailed behind and gave sanction to _____.
- (14) Match one of these historical figures with each description below:
- | | | |
|--------------------------|----------------------|--------------|
| (a) Anselm of Canterbury | (b) Aquinas | (c) Edward I |
| (d) Edward II | (e) Philip of France | |
- __ He and King Richard the Lion-Hearted had a love affair.
- __ One of the founders of Scholasticism, he composed love poems to two of his monks.
- __ England's last acknowledged gay king, he was murdered by the insertion of a red-hot poker into his anus.
- (B) Deacon Review of *Christianity, Social Tolerance, and Homosexuality*, pages 199-200 of this course manual
- (1) Boswell was only ____ years old when this book was published in 19___. He teaches _____ at _____ University.
- (2) The first legal actions against homosexual behavior in the Roman Empire were in the ____ century C.E. These included a series of laws regulating various aspects of homosexual relations, ranging from _____ to _____.
- Homosexual relations were not categorically prohibited until the ____ century.
- (3) Prior to this 6th century legislation, there were some attempts to sway public opinion against the easy acceptance that gay people found. We know these attempts were unsuccessful because:
- (a) There were gay people in the positions/occupations of _____.
- (b) Emperor Hadrian had _____ of his male lover put up all over the empire.
- (c) The enormous appeal of same-gender love shows up in _____.

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- (4) One common homophobic argument is that homosexuality had something to do with the fall of Rome. Boswell demonstrates to the contrary that the deterioration of Rome's vitality had something to do with _____.
- (5) Hostility to gay/lesbian people and homosexual behavior first arose on a massive scale during the period of the dissolution of the Roman state from the _____ to the _____ centuries. During this time _____ culture fell apart. The repressive Roman government sought desperately to exert its power by:
- (a) _____
- (b) _____
- (c) _____
- (6) The revival of _____ life/culture restored gay culture too. By the _____ century there again appeared gay literature and prominent gay persons in all levels of church and society.
- (7) Around the year 1100 several prominent churchmen tried to persuade Pope _____ to block the appointment of an obviously gay man as Bishop of Orleans. Did the Pope block this appointment? Yes __ or No __
- The appointed Bishop named John was the lover of Ralph, who was the _____.
- (8) Some of Boswell's historical conclusions are:
- (a) Regarding homosexuality, the earliest church said _____.
- (b) None of the most prominent or influential early Christian writers considered homosexual attraction _____.
- (c) None of these early writers tried to use _____ as objections to physical expression of homosexual feelings.
- (d) Later "biblical" arguments against homosexuality must be viewed then as _____ for a hatred whose origins _____.
- (9) Boswell includes a sizable appendix on two words used by Paul that have been interpreted to condemn gay/lesbian people, these two words being "_____ " and "_____ "
- Deacon takes issue, however, with how Boswell treats the biblical account about the city of _____.

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- (10) For Deacon, the finest joy of Boswell's book is the author's citing and translation of _____.

(C) *The Same Struggle*, page 201 of this course manual

- (1) In this article (an excerpt of a "live" workshop), Boothman demonstrates that historically the oppression of _____ and _____ are related.

- (2) For the early theologian/writer Augustine, homosexuality was wrong because it was _____.

The reasoning of Augustine was that the body of a man is _____ the body of a woman.

Augustine presented a hierarchial view of creation. From top to bottom it was:

- (a)
- (b)
- (c)
- (d)
- (e)
- (f)

What determined one's place in this hierarchy was the presence or absence of _____.

- (3) In a one-paragraph essay explain why it is sinful in Augustine's view for a man to act like a woman?

- (4) In a one-paragraph essay explain why lesbians are not perceived to be as "bad" as gay men.

- (5) Boothman's conclusion is that the source of the oppression of gay men is _____, that in fact gay people are underneath _____ in the hierarchial system that society has created.

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- (D) *Beyond Cliches*, pages 202-206 of this course manual
- (1) In this article Van Fossen explores the two seemingly contradictory clichés:
- (a) _____
 - (b) _____
- (2) Van Fossen's survey focuses on _____ attitudes toward women and lesbian practice.
- (3) Prior to the common era and the beginnings of Christianity, lesbian practice was either _____.
- (4) In a one-paragraph essay explain why ancient Greece seems to have been a bisexual culture for women and men. Explain what is known about same-gender relations for both men and women.
- (5) Why was lesbianism not problematical in extreme patriarchies?
- (6) Why did ancient Israel not accept male homosexuality?
- (a) Since Israel was concerned about _____, and _____ was thought to rest in the male, same-gender relations between men were felt to endanger _____.
 - (b) Male homosexual practice was associated with _____ surrounding Israel, and against which the Israelites struggled to _____.
- (7) Why were there no laws against lesbian practice in the Hebrew Scriptures?
- (a) In ancient Israel women were completely _____ and indeed _____.

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- (7) (cont'd)
(b) The behavior of women was not monitored except _____
_____.
- (8) Later rabbinical law does contain some proscriptions against lesbian practice, but not very severe ones. Male homosexuals were still _____ while lesbians were simply _____.
- (9) There is a possible reference to lesbian behavior by the apostle Paul in his epistle to the _____, but that reference is ambiguous.
- (10) The early Church fathers were strongly influenced by neo-Platonism with its _____ dualism.

According to their way of thinking, the male principle of _____ is identified with the _____, and the female principle is identified with the _____. Women are subordinate to men because _____ is more spiritual and pure than _____.
- (11) John Chrysthom regarded lesbian practice as even more disgraceful than male homosexuality because _____
_____, presumably because _____.
- (12) What did Augustine say about lesbian behavior in convents in a letter to his sister who was a superior in a religious order?
- (13) What action did the Council of Paris in 1212 take about lesbian behavior in convents?
- (14) When lesbian practice was raised to the level of sin, penances were developed: __ years for lay women and __ years for nuns.
- (15) A legal code of 1260 in Orleans, France, prescribed the following penalties for genital activity among women:

First or Second Offense: _____, which meant _____

Third Offense: _____

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- (16) The Church struggled with heresies, many of which were tolerant of sexual behavior _____, their rationale being that _____ was to limit the amount of evil in the world.

Because of these attitudes, heretics were accused of various immoral acts, including lesbian practice. It is impossible to tell how many of the women who confessed to lesbian practice actually engaged in it because of the manner in which "confessions" were secured.

- (17) During the __th to the __th centuries the Church persecuted many women as _____. While lesbian behavior was usually not directly referred to, this persecution reflected a hysterical fear of _____.

- (18) The torture and murder of large numbers of women during the Inquisition and witch hunts show that any woman who _____ could be persecuted. Many were forced to confess to sexual acts they may or may not have committed.

- (19) The only American colony to legislate against lesbian practice was the _____ Colony; the penalty was _____.

- (20) Match one of these female transvestites with each description below:

(a) Deborah Sampson (b) Murray Hall (c) Moreau de St. Mery

- She led completely the life of a male politician in New York City, voted, married, drank, and smoked cigars.
- The fictionalized biography written about her by Herman Mann suggests that she wooed women.
- Her gender was discovered when she was treated for battle wounds.
- Her gender was discovered only after her death.
- Living as a man, she married two women in succession and had marital troubles because of her flirtation with other women.
- She dressed as a man and fought during the Revolutionary War.

- (21) The lifestyle of a woman passing as a man could mean several different things:

(a) a _____ stance

(b) a form of _____

(c) a method of coping with _____

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- (22) In the 19th century, intense relationships seem to have existed between most women in the U.S. The nature of these relationships ranged from _____ through the _____ to _____.

Negative attitudes toward relationships between women became pronounced and were _____ by women by the end of the 19th century.

- (23) By the end of the 19th century, the oppression of lesbians and gay men took a new form. What was regarded as sin and a crime became _____ to be _____. Punishment was replaced by _____. For women the cures attempted included: _____, _____, _____, _____, and _____.

One of the pioneers of this field of study, the German clinician named _____, believed that "every expression of the sexual instinct that does not correspond with the purpose of nature (i.e. procreation) must be regarded as _____."

The psychological word that was used for homosexually-inclined persons was "_____".

- (24) According to some sources, in the late 1800's there were courtship rituals carried out by the majority of women students and teachers at women's colleges in the U.S. A research committee of the early form of the American Association of University Women in 1885 objected to this phenomenon known as "_____" because of the way it disrupted studies.

This research report was a response to the popular theory put forward by E.H. Clarke that when young women did not bear children but instead concentrated on education, energy was deflected from the _____ to the _____, which caused _____.

- (25) Lesbian behavior was linked to feminism by Havelock Ellis who thought lesbianism was a highly contagious disease to which _____ were particularly susceptible.

- (26) Prior to the end of the 19th century there was no concept of homosexuality but rather only of _____.

When same-gender sexual relations became viewed as a pathological or congenital trait, lesbians and gay men were _____ for the first time, that is viewed as a certain class of people.

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- (27) Van Fossen views gay men's persecution as primarily based on _____, in that their sexual expression involved _____.

Lesbians, on the other hand, were both burned and ignored because _____. Genital contact is not the ultimate focus of the persecution of lesbians, because it was only when women in general became viewed as _____ and thought to _____ that lesbianism became a sin. Women are persecuted only when the patriarchy is threatened by _____.

- (28) Whereas many 19th century women were "woman-centered women" (one definition of "lesbians"), women in the 20th century have been polarized into categories of lesbian and non-lesbian by _____.

- (29) Van Fossen believes that lesbians share a common history and oppression with all women. Do you agree? Give your personal response to this article in an essay of 3 or 4 paragraphs.

